

BOSTON, THURSDAY, OCTOBER 11, 1849.

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ally congenial to his system and plans else

body field of controversy! It would be hard for the Commission to take on hold a str

*Objection.*—But what if they know what their religious sentiments are?—*Answer.*—We ought to refuse communion with them; for no one but Christians should be admitted to Christian communion but on a profession of Christianity.—

**Objection**—But they do profess to believe that they profess to believe the S sense of the Scriptures, un-

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will never forget this discipline, when God gives them the ability to do more. I am satisfied, from personal observation and inquiry, that the feeble churches of the West ask aid of us who are able to help them, *not* because they are not willing to help themselves according

ing to their ability, but because they are few and feeble, and must have time to acquire the numbers and ability that will warrant the endeavour to go alone. Nobly have the Eastern churches responded to the call of their Western

brethren for help and nobly will they be rewarded by the Great Head of the church for all their sacrifices for his sake. But more nobly still have the Western churches both given and laboured, and endured also, to lay the foundations of institutions in which no man

foundations or institutions in which we are interested no less than they. They have given of their poverty, and have done it for Christ's sake as well as for their own. Such churches will never forget the days of their poverty, and darkness and distress. We may rejoice to

know that in the prosperity of the farming interest in the West, God is laying His own plans for throwing a vast amount of wealth into the hands of those who will use it in advancing the great interests of his glorious

**Intellectual Preaching.**

"If by an intellectual preacher be meant a man who applies the acquirements of a vigorous and well-trained understanding to analyze and

and well-trained understanding to explain and enforce the great topics of evangelical truth; or the application, in the most attractive form, of whatever knowledge such a mind, in the pursuit after information of all kinds, can obtain, to the great end of the Christian ministry; or the employment of sound, logic, and natural

of the employment of sound logic and natural eloquence to make the doctrines which are unto salvation bear down upon the heart and conscience; in that case man cannot be too intellectual: the great and glorious doctrines of revealed truth and life eternal, deserve and demand the mightiest energies of the noblest intellects of the age, and yet they ought to be communicated. This seems to me the proper matter.

Yours &c, J. Newton

**Newton and Chalmers on**  
(3) The following testimonies of competent

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telleets. But if, as is too generally the case, this intellectualism means the cold, dry, argumentative discussion of religious truth rather than evangelical subjects, or even of the latter in an abstract and essay-like form; a mere heartless exercise of the understanding of the preacher.

JOHN NEWTON.

When such men as the eminent devoted Newton, some of whose names are favorites with the

and intended or adapted only to engage the understanding of the hearers, without either interesting their affections or awakening their conscience; such intellectuality will do nothing but empty the places of worship in which it is exhibited, or at best draw together a congregation of persons who are not at all spiritual, and intended only to engage the understanding of the hearers, without either interesting their affections or awakening their conscience; such intellectuality will do nothing but empty the places of worship in which it is exhibited, or at best draw together a congregation of persons who are not at all spiritual,

gation of persons who cannot do without some religion, but who prefer the cold abstractions of the head to the warm affections of the heart." [Earnest Ministry, by J. A. James.

An important feature in the ministry of the celebrated Dr. Mason of New York, was the constant subordination of all his learning and of every element of his power to the preaching of the cross of Christ. His intellect was giganticness, which some persons who were not the world to believe, those men of the world, these were capable of making. Take, for example, the testimony of the distinguished illustrations of

Free and Sovereign Grace, that saw. He avows himself, as was "rigid Calvinist."

As to the doctrines which are the name of Calvinism, I cannot epithet rigid, while I believe

pany of ministers where the sermon reached on a set occasion was proposed as a subject of criticism, he was observed to remain silent, somewhat absorbed in thought, as if hesitating, whether to express an opinion of the performance or not. At length having been urged to

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He said, "I admire the sermon for the beauty of its style, for the correctness of its sentiments, and for the point of its arguments; but, sir, it wanted one thing;" and then pausing till the eyes of all were fixed upon him, he added, "It needed to be baptized with the doctrine called Calvinism, or, if I should have much to answer for it, I should have much to answer for having invented it myself, or taken it from Calvin; but as I find it in Scripture, I will embrace it, and leave it to the people to cate his own truth, and his own

in the name of the Lord Jesus Christ, to entitle it to the name of a *Christian* sermon." [Pres. of the West.

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FOR THE PUNITA\*RECORDED.

**Dr. Bellamy on Creeds.**

**Mosses, Editor:**—Among the many valuable manuscripts left by the celebrated Dr. Bellamy is the following article on Creeds. It was written to a friend, whose name does not appear, in reply to his inquiry, as given in the beginning of the letter. It is truth in a nut-shell, and new without interest and value in these days, when not unfrequently the importance of anything like creeds is denied and ridiculed.

Rev. Sir,—You ask me, "of what use are creeds, confessions, and catechisms among the Disciples of Christ who call no man 'master' on earth, and acknowledge no infallible standard of truth but the Bible?" I answer,

Christ ought to love one another as brethren, and be cordially united in promoting the religion of their master, in their several stations. And to this end,

1. You will readily own, that like honest men and brethren, they ought to be quite ready

3. And you will readily own, if there are false brethren crept into the church, who, though they profess to believe the Bible to be the

Word of God, yet are industriously propagating a new scheme of principles, subversive of true Christianity, in a clandestine manner,—that, in this case, a mere profession that they believe the Bible to be the Word of God, is no evidence that they do not understand it in a

4. Wherefore, in such a situation of things, a church or denomination must, in some way or other, explicitly declare how they understand the Scriptures, in order to knowing each others religious sentiments, and that the true

Disciples of Christ may join together in bearing testimony against errors.

5. No true Christian, no honest man, can be unwilling to let his principles be known in the most free, full and satisfactory manner, whether by word of mouth or by writing.

6. The *grad* design of creeds, confessions, and catechisms &c., is to let our *sense* of the Scriptures be known in writing, that all who think with us, may openly join with us to promote the same common cause.

*Objection.*—This design, however good, may

**Answer.**—No doubt they many times do so, for they are commonly men of but little conscience. Therefore we ought to be more on

our guard; examine those who have given just cause of suspicion; watch over their conversation daily; and take all possible care to prevent their ill designs, instead of giving them that full latitude they desire, by our discarding creeds, and growing indifferent about the great

expelled principles of Christianity.

says, "About half seas over, cross winds and many fierce storms bow and wrack a main beam in the midship, which puts them in such fear, as a chief part of the company enters into a serious consultation with the ship officers about returning. But a passenger having brought a

[Pres. Treasury.

PRES. EDWARDS AND THE GREAT REVIVAL OF 1735. In speaking of the great revival which occurred in New England in 1735, Edwards said, "I think I have found that no discourses

ed on. I never found so much immediate saving fruit, in any measure, of any discourses I have offered to my congregation, as some from these words. Rom. 3: 10. "That every mouth may be stopped."

specified some of the obstacles in the way of home missionary operations among the Germans of this country, I shall now inquire whether they can be overcome. That they can be, is presumable, as I have before suggested, since Christ has made it our duty to

accompanied by the Spirit's power, formalism, rationalism, penuriousness, evil habits and every other obstacle will vanish. And this is the only way in which the Germans can be evangelized. This must be the great instrumentality, aided of course by other means which may be devised and applied to the absent and distant.

it evangelical Christians had left them to themselves. There is no agency at work, and there is likely to be none among the Germans, that will accomplish the work. On the contrary, left to themselves, in fifty years there will scarcely be left the vestige of the forms even of Christianity among them much less any of

pedient to extend missionary aid to churches who adopt the lax mode of admission" spoken of in my previous letters. I answer at once, not at all. True "The Germans have been educated with these views, and to require a

A strict adherence to the rule of requiring evidence of conversion as a pre-requisite to church membership, may excite prejudice and arouse opposition, and cut a minister off, at first, from access to the Germans. But the

house, and accompany his efforts with prayer, exhibiting a godly example and maintaining a pure church, and God will take care that he does not labour in vain. He will see the fruit of his labours among the Germans as certainly as have our foreign missionaries among the Natives of the West Indies. He will see

Plant a faithful missionary in every German settlement, and let him carry out the principles of the Gospel, and the heaven will work until the whole lump is leavened. Give him tracts, Bibles and Sabbath school books, for the German people are of good courts of endars of

the blessing of God. And this it is the solemn duty of American Christians to see is done, and that without delay, and as fast as the German settlements multiply in the land. An evangelical ministry must be furnished for them, and in part sustained by missionary funds, or they will cover, here it is certainly as the people of

But where shall we get the men to serve as missionaries? This, I confess, it is difficult to answer. But they must be had, and doubtless God has for God never wants instruments

their language. The missionary must be a German, understanding not only the idiom of the language, but the spirit, habits, &c. of the people. First, then, measures should be taken to procure pious ministers from Europe, and young men from the theological schools. This

on the ground from among the Germans, who have had superior advantages, and who can do good, and they must be licensed, and set to work, being put at the same time upon a course of further study, under the supervision of a competent man in the neighbourhood. This













